/251 cont./

IX.

000 Clothing and adornment. -- Cloth materials. -- The individual articles of clothing and adornment, compared with those of the Masai. -- Head and body hair. -- Nails. -- Painting. -- Tattooing.

439 648 177 Cloth materials, such as are the tender of the caravan people in the barter trade, have been adopted only to an extremely slight extent among the Asá. The principal reason for this is that they only rarely come into direct contact with the caravans; rather, under pressure from the Masai, /252/ they are forced to deliver to them their yield in elephant tusks, hippopotamus teeth, and horns of Rhinoceros bicornis for a small compensation. There is no question of a legal barter trade; the Masai buy kwa nguvu = with force, as the coastal peoples so aptly designate this type of trade.

291 191 One therefore sees the Asá almost solely in their original leather clothing (hide worked into leather, magadeg, magadaig), which, in cut and manner of wear, is identical with that of the Masai, but looks poorer and often ragged. This poverty is particularly noticeable for [511] the boys' and mens' capes, called e megiti and en joriba by the Masai, which the Wandorobbo name the same, and which here are also worn by older men because in hunting the ol gela is too inconvient because of its length. The dobonog otherwise do not generally wear the e megiti, rather more often an en joriba made of calf hides, which they [561] [237] buy from the Masai; older men often have it made out of the hide of [439] the female black-heeled antelope. The costume of the women is here called ñik (pl. tik), as is the upper part of it (ol egichobo of the Masai) by itself, while the lower one is named after the Masai designation ol ogemana gemána (pl. gemanán). The ol gela i ol morusk is here called ngk o dalima and is considerably shorter than the former, only a little longer than the en joriba. Sandals (ichiba) serve them as footwear, which, however, in general are not used. In adornment 301 561 832 the poverty of the Asá is shown particularly among the dobonog, though one must also consider that their desire for favor in the eyes of the fair sex is, as a result of circumstances, very considerably less than

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XI.

Interment of the corpse. -- Hereditary succession.

764 [171] [511] [556] The interment of the corpse differs from the practice customary among the Masai only insofar as the poverty of the Asá affects it. They neither hold a funeral feast nor do they anoint the corpse with fat. Wealthy people, i.e., here such with numerous progeny, are here buried by some, and, to be sure, in the kraal near the hut, so that after death they may hear the conversations of their children and enjoy the fragrance of their meals. All other corpses are simply dragged out of the kraal and put down approximately 100 paces from it. If the corpse has not already been devoured by hyenas the first night, which, moreover, is said not to happen only rarely, since in reality these carrion-eaters roam about the usually foul-smelling camps every night, /255/ then one burns as an offering the residue of the honey beer, consisting of wax particles, beside the corpse. A burial of corpses outside the camp is not customary anywhere. [782] The prayer beside the corpse of a family father runs here: Ulit, nge gurgurta, nge haga = God, father, give advice, give meat. What 765 171 was said above about the Masai holds for the mourning. 3/A

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428 [171] In the right of succession the same principles hold as among the Masai. The insignificance of the goods left behind, however, often makes a division among those qualified to inherit impossible, and one can therefore very often observe in practice that the eldest son (of the principal wife) receives the entire inheritance consisting of bows, arrows, and beehives. The latter form the principal part of [171] the estate and, after the death of a man, are distributed among the sons in the same way as the cattle among the Masai. Just as the latter gives each of his wives a number of cattle to care for and enjoy the use of, the ol doreboni leaves each of his wives a part of his beehives, which the sons of the wife in question then inherit. Widows 768 as a rule join a man of their age class and live with him. Surviving [583] daughters pass into the possession of the eldest son insofar as the bride price is to be paid to him upon their marriage.

1/A. [See Masai FL12, 18 Merker, category 765--Analyst]